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An Ignoramus

Found upon the last

ARTICLE

Char? OF *Walmesley*

The Humble Presentment and De-
sires of the Grand-Jury of
the County of

DEVON,

At the Assizes held at *EXON*,
XXVI March MDCLXI.

PSAL. 101. 8.

*Tota die exprobrabant mihi inimici mei, & qui laudabant me,
adversum me jurabant.*

Printed in the Year, 1661,

**The last Article of the Humble Presentment, and
Desires of the Grand Jury of the County of Devon,
at the Assizes held at Exon, 26. March, 1661.**

That the Laws may be put in Execution against Popish Recusants, who, with the Sectaries, are the most pernicious Enemies, and subtil Underminers of our Religion, and by whom we believe our late unnatural wars were industriously Fomented and Maintained.

AND is it possible? were the Fomenters of the late unnatural War *Popish Recusants*? then let a *Bedlam* be immediately built in every County, and the *Popish Recusants* all put in it; for none but Madmen cut their own Flesh, and burn their Clothes, and strike their Friends: Yet all this, and far worse than all this are the *Popish Recusants* guilty of, if the *Devonshire Jury* say true. O that no more Inditeiments upon the pure score of Religion might be admitted, til this grand Article of Treason were proved against them! Unhappy they, who after all their Constancy both in Religion and Loyalty, during the whole course of these late miseries, can obtain among some no milder a name than pernicious Enemies, and industrious Fomentors of so unnatural a War! But to the *Presentment* it self.

One Art I observe the Jury uses in their penning this Clause; (I believe they take not themselves bound in such a paper as this to speak the whole truth;) they say *the late Wars were industriously maintain'd by the Papists*, but do not say, which side the *Papists* took; let's seek out their meaning; if it be, that the *Papists* industriously maintain'd the Kings Party; surely, the Loyal of *Devonshire* will not count That a Crime; if, that the *Papists* industriously maintain'd the War against the King, surely, the unpassionate of *Devonshire* will not count That a truth. If they mean neither of these, but only that the *Papists* Fomented the War without caring which party prevail'd; then again, to *Bedlam* with them all; does any one wish for a Storm, that's sure to be the first man thrown over-Board?

Of these three Senses, and these are all I can make, The first is so kind to *Papists*, that I believe I may safely presume it was
not

not intended: The last so Extravagantly wild, that none but Madmen can possibly be suspected of it: The second then, which neither justifies the Papists for Loyalty, nor condemns them for Folly, but accuses them as Maintainers of the late War against their King and Country, remains to be the only intended Sense of the Jury's *Presentment*.

And though both in Justice and reason, it appertains to the Accuser to prove his Charge, yet I am content to waive that at this time, not doubting to give such Evidence of the injustice of this Accusation, as will remove all Scruples out of honest mens heads, and stop the mouths of malicious Enemies.

It is notoriously known to the whole Nation, that the *Catholics* generally adhered to his late Majesty of Happy Memory, and defended his Person and Cause to their utmost power, for which many of them lost their Estates, and not a few their lives, as you may see them particularly named in a Catalogue printed in *Calendarium Catholicum*.

There can be no better witness of this truth, than the late King himself, who, having had experience of their fidelity in his greatest Straights, speaks thus of them in his excellent Meditations, *I am sorry the Papists should have a greater Sense of their Allegiance than many Protestant Professors, who seem to have learn'd the worst Principles of the worst Papists; with more to this purpose, which I hope all good Subjects will credit, coming from so Royal a Testimony.*

And his Majesty (under whom we now are happy) thus Graciously and Elegantly expresses the deportment of Catholics towards Him (in his Letter to the House of Commons from Breda) *We have by Our constant Profession and Practice of the Protestant Religion, given sufficient Testimony to the World, that neither the unkindness of those of the same Faith towards Us, nor the Civilities and Obligations from those of a contrary Profession (of both which We have had abundant Evidence) could in the least degree swerve Us, or make Us Swerve from it. And in his Declaration for settlement of Ireland thus, We acknowledge that Our good Subjects in that Kingdom (of which the Catholics are known to be no small portion) have born a very good part in procuring this happiness, that they were early in their Dutiful Addresses to Us, & made the same professions of a resolution to return to their Duty & Obedience to Us, during the time of Our being beyond the Seas, which they have since so eminently made good,*

and put in practice. And in the last place We did and must alwayes remember the great Affection, a considerable part of that Nation expressed to Us, during the time of our being beyond the Seas, when with all Cheerfulness and Obedience they received and submitted to Our Obedience, and betook themselves to their Service which we directed.

Thus graciously is His Sacred Majesty pleas'd to remember those Faithful Services of His Subjects, which yet were no more than what the Laws both of God and Man requir'd at their hands.

Observe next what our Enemies have said.

Mr. Nedham (a person of credit among the late Rebels) often affirms in his Interest will not lye; That the Papists generally adhered to the late King, and that its only their interest to bring in his Son, who laboured so much to keep up the Father.

The Diurnal which came out Monday 15 Sept. 1651. p. 192. gives you a Letter from Worcester, which says thus;

We are securing the Persons and Estates of those who adhered to the Scottish King (meaning his Sacred Majesty that now is) most of which are Papists of this Country —

And for more abundant satisfaction, the Catholics can (without vanity) say two things for themselves, that no other Profession in England can pretend to, which are, That no Person of Honor or Estate among them ever bore Arms against the King during the whole War; But on the contrary, there was hardly any of them, so qualified, that did not assist His late Majesty, either with person, or purse; and most of them with both.

This then being a truth so clear and palpable, attested both by His Majesty Himself, and His Royal Father, known by all true Subjects, and acknowledged by open Enemies; who would think any, unlesse stark blind with passion, would question it? And yet our grave Grand-Jury of Devon (drawn in by a prety subtile Artifice) not only deny it, but ground their Request, that the Laws may be put in Execution against Popish Recusants, upon this false Supposition, that they were the maintainers of the late unnatural Wars.

Neither reflecting upon His Majesties Gracious Declaration from Breda, (seconded and confirmed by that concerning Ecclesiastical affairs) in both which He expressly Declares, a Liberty to tender Consciences, and that no man shall be disquieted or call'd in question for differences of Opinion in matters of Religion, which do not disturb the peace of the Kingdom. Nor considering that the Causes

of imposing penalties upon *Catholicks* are now wholly ceased; since there is neither any *Catholick* Competitor for the Crown, nor any such detestable Conspiracy, as some, and those very few of their Religion, have been formally guilty of; But on the contrary they have upon all occasions, during the late War, and since, approv'd themselves most faithful Subjects; So that there remains, no other charge, but that of Conscience to exclude them from the full enjoyment of the Privileges of their Native Country.

And here let me propose one question to the Presenters of these Articles;

You Gentlemen of the Jury! do you know what you ask, when you desire the Execution of the Laws against *Recusants*? Is it only that they be discountenanc'd, think you, or debar'd from Offices of Trust and Profit in the Common-wealth? no such matter. You ask that their Estates should be Sequestred, and their Bodies Imprison'd, nay their very Blood spilt, and their Lives taken away; For your selves cannot be ignorant, that, were the Laws put in Execution, there's not a *Catholick* in *England*, but may be Hang'd, Drawn, and Quarter'd in a short time, 'tis but the second refusal of the Oath of *Supremacy*, and the work's done. Unreasonable men! *Cromwell* himself (who justly Consider'd them, as his particular enemies) was for the most part content with their Estates; whereas you, who cannot but know their constant Loyalty, during all the late troubles, demand no lesse, than to hang them all for Traytors; If you would hear my Counsel, I should rather advise, you would indite some of them for being in Arms against the King, and all you find guilty; hang without mercy; only let the Innocent dwell quietly among you; Refuse them, if you will, the benefit of the Act of Oblivion; deny them the privilege of suing out their Pardons (a bold offer, unless they be very confident of their Innocence) only Condemn them, not without a Crime, nor suppose 'em Criminal without proof.

Besides those general Attestations express'd in Words, do but consider the strong evidence of Deeds, and you will easily see the *Popish Recusants* (as you call them) were not *Pericious enemies*, nor *Maintainers of the unnatural War* against their late Sovereign, who was so far from distrusting their Allegiance, that he put some of them into places of greatest trust; So far from receiving Opposition from them, that some of the most remarkable Services have been done by them.

Was not *St. Henry Gage* Governour of *Oxford* (the Place of his Majesties own residence) till he was slain at *Cullomb Bridge* and *Sr. Arthur Ashton*, Governour of *Reading* (then a frontier Garrison) who was afterwards put to the Sword by *Cromwel* at *Tredaugh*? Did not *Sr. John Smith* most valiantly redeem the Kings *Standard-Royal*, lost at *Edg-hill*, for which his Majesty thought fit to make him a Knight *Banneret*, and I think the only person that received that great honour, during all the War? Was not *Mr. Giffard*, *Huddleson*, *Whitgrave*, and the *Pendrels* all *Catholicks*, who so faithfully Conceal'd, and happily Preserv'd our gracious King after the unfortunate bartel of *Worcester*? Was not *Col. Carlos* a *Catholick*, who secur'd Him in the so much memoriz'd *Royal Oak*?

See the
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led *Bosco-*
bel.

Did not the *Rump*, and what ever else started up in Power, still persecute the *Catholicks*, giving them in all Proscriptions, and Proclamations of Banishment, the first place above other Cavaliers, as being in their Judgment the greatest and most engrained *Royalists*?

We defy the world (pardon us if we speak so earnestly, who are injur'd so extremely) to shew any *Catholick* that ever bought one foot of the Crown Lands, or had the least hand in shedding the sacred blood, an A&, not to be thought on without horror, nor mention'd without detestation: But on the Contrary, it has pleas'd God to make use of some of us as Instruments of serving his Majesty abroad, and preserving Him at home; wherein, as we are oblig'd to bless and adore the Divine Providence, that both chose us out to this great Duty, and gave us Grace to perform it: so we are bound in all humblest thankfulness, to acknowledge for ever the eminent favour done us by his Ma^{ty}, in Condescending so graciously, and so often to remember & declare the Fidelity of his Servants; a Fidelity, to which both Honour & Conscience absolutely engage us; Let *Cesar* have His Due, be He of what Religion he pleases.

If *Catholicks* were the Kings enemies, as is pretended, either his Majesty himself, or his Counsellors must know it, or at least it must be known to the late States-men under *Cromwel*, and the *Rump*; for 'tis impossible a business of that concern should escape both those, who had so many Friends and great Intelligence, and yet be only known to this *Grand-Jury*. But we are so confident of our Innocence. that we do in all humbleness appeal to his sacred Majesty himself, and to both His, and His Royal Fa-
thers

thers Counsellors, whether in all the discoveries of Treacheries against Him, or his Royal Father, here or abroad, ever any constant English Catholick was found in any kind necessary to the least of them?

And we boldly challenge all the remnant of *Cromwells* faction, and the Rumpers, to discover, if they can, any Person of quality of our number, that ever concurr'd with them in any Plot, Design, or Action, against his Majesty, either to Dethrone Him, or set up Them, *or his yet say many that now.*

In the late Kings Prosperity, the Catholicks were accused of being his Enemies: and yet in his Adversity (the proper Test of true Allegiance) they were found among his faithfullest Subjects. When Monarchy was subverted, and new Governments crept in, then they were charg'd with a contrary Crime, of being Friends to the King, and Enemies to the *Common-wealth* (forsooth) and *Protector*. Now again, when our rightful Sovereign is establish'd in his Throne, our Calumniators change their Note, and say, we are the Kings Enemies, and Favorers of the *Phanatics*; So that according to those men, *Whoever becomes Master, We must still be Traytors; and whence soever the Wind blows, We must not only change like Weather-Cocks, but still turn our Faces to the Storm.* What man in his right Senses, can believe such gross Calumnies, so Groundlesse, so full of Contradiction?

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A like Calumny was not long since industriously spread abroad; *That many Quakers, and Tub-Preachers, among the Sectaries, were disguised Priests, or Jesuits;* which is known to be a manifest untruth by all understanding men; since such wicked Dissimulation is clearly against the Principles of our Religion, Damnable in it self, and by no Power on Earth (upon whatsoever pretence) Dispensable; nor could any of those pretended disguised Preachers, after so many years, ever be detected. Let the *Grand-Jury* Indite them (which I heartily wish, as a great happinesse to know and avoid such Caterpillers) and of every one they prove guilty, let them by my consent take his Estate, and life too for their pains; what would they more?

But whoever is acquainted with Antiquity, will find our Accusers in these Points, imitate the Old Heathens, who imputed all the unlucky mischievous Accidents that happen'd among themselves, to the Primitive Christians. Thus when *Nero* burnt *Rome*, not daring, or being ashamed to own it, he impos'd the guilt of it upon

upon

upon the Innocent Christians, and punish'd them severely for this own Crime.

And now, *You Gent. of the Jury?* I hope I have sufficiently prov'd, that you request you neither know *what*, nor *why*; but, driven on with a purblind Zeal, demand no less than the Estates, the Liberties, and even the Lives of a sort of People, who never were *Pernicious enemies* to any true Subjects, nor *Underminers* of their Religion, but have ever been *Petitioners* only for an enjoyment of their own in Peace and Privacy, and who have heartily concurr'd (with those of you who have endeavour'd) to prevent the late Infelicities of the Royal Family, to serve It, in its greatest distresses, and restore It to Its present happiness; which God Almighty long continue here in a Prosperous Peace, and Crown hereafter with a Glorious Eternity.

POSTSCRIPT.

AS the Grand Jury were pleas'd to make this their severe *Presentment*, for Execution of the many Penal Laws against *Recusants*, all which were made on occasions far different from the Circumstances wherein we now are; I hope they will not be offended, if Another propose to Them, some few Desires out of the holy Scripture, which contain nothing but eternal and unchangeable Truths; since surely we should in Charity think, they are more inclin'd to guide their *Verdict* by the Bible, than by the Statute-book.

2 Tim. 2. *The Servant of our Lord must not strive, but be gentle to all men,*
24. 25. *apt to teach, forbearing, in meekness instructing those who are contrary minded, if God peradventure will give them Repentance, to the acknowledgement of the Truth.*

Rom. 14. *Who art thou that judgest anothers Servant? to his own Master he stands or falls, you he shall stand, for God is able to make him stand. — Hast thou Faith? have it to thy self, before God. — Let us therefore no more judge one another, but use our Judgments rather in this, that you put not a stumbling-block, or scandal to your brother.*

1 Cor. 7. *As God has call'd every one, so let him walk, and so shall I in all Churches.*

Luke 9. *You know not of what spirit you are, the Son of man came not to destroy mens Lives but to save them.*